RELIGIOUS INTELLIGENCE.

Ministerial Movements-Chat by the Way.

PROGRAMME OF SERVICES' TO-DAY.

Synagogue Worship-Funera! Fees and Excessive Display.

A general missionary meeting will be held this eve-ning in the Church of the Hely Trinity, as which the Bishops of China and Nebraska and Dra. Hall, of Brooklyn, Twing and Tyng, Jr., will deliver addresses. In All Saints' Protestant Episcopal Church the Rev. W. B. Dunnell will minister to-day as usual.

At Washington Square Mothodist Episcopal Church the Rev. J. M. King, D. D., this evening will discuss "Scepticism and Soul Saving." Preaching in the

morning also.

At Lyric Hail this evening "The Converted Nun" will speak on "The School Question and Catholic Power in America." Dr. J. B. Simmons will preach at the usual hours

br. J. R. Simmons will preach at the usual nours te-day in Trinity Baptist Church.

The American Free Church will be instructed to-day by the Rev. C. P. McCarthy, who will speak in the morning on "Teaching, Roligion's Main Instrument," and in the evening on "Iconoclastic Pulpita."

In Thirty-tourth Street Reformed Church the Rev. Carlos Martyn will deliver the first of a series of discourses this evening on "Scenes in the Life of Christ."

Presching in the morning also.

Preaching in the morning also.

The American Temperance Union in Cooper Insti-

tute this afternoon will be addressed by C. C. Leigh and Luther S. Kauffman. What Could the Lord Have Done More to His Vine

yard?" will be answered this morning in Spring Street Presbyterian Church by Rev. A. H. Moment. In the evening "The Pharisee" will be analyzed.

Mrs. Brigham will address the Spiritualists thus
morning and evening in their hall at Mo. 65 West

Thirty-third street.
At Chickering Hall this afternoon the Rev. Samuel coloord will preach as usuál. Beligious services will be held this afternoon at No.

110 West Forty-second street.
The Rev. T. DeWitt Talmage will preach in the Tabsrnacie, Brooklyn, this morning and evening and will lecture there on Friday evening.

In the Bleecker Street Universalist Church the Rev.

E. C. Sweetser will preach this morning and evening Celebration of Ali Saints' Day and memorial service in the morning.

Bishop Bedell, of Ohto, will preach in the Church of

the Ascension (of which he was formerly rector) this D. Fulton this morning will discuss "A Church for the People: This Depends Upon How Sustained," and in the

evening he will speak on "The Death of Senator Morton, the Nation's Loss." in the Church of the Covenant (Presbyterian) the Rev. Marvin R. Vincent, D. D., will preach this morn-

Services will be held as usual to-day in Christ Church

(Protestant Episcopal).
"Hidden Springs of Human Action" will be opened this morning in the Church of Our Saviour by the Rev. J. M. Pullman. In the evening "A Matter of Doctrine

In the Church of the Heavenly Rest the Bishop of New Hampshire will preach this afternoon; the rector

Dr. Deems will minister in the Strangers' Church this morning and evening, as usual.

In the Church of the Disciples of Christ the Rev. D.

R. Van Buskirk will preach at the usual hours to-day. "Invisible Things" will be revealed to the Eighteesth Street Methodist Episcopal Church this morning by the Rev. W. F. Hatfield, and in the evening "Young Men's Dangers of the Present Day" will be pointed out.
"Soul Rest" and "The Red Light" will occupy the

attention of Rev. John Johns and the Free Tabe Methodist Episcopal Church to-day.

At the Fifth Avenue Baptist Church the Rev. Dr.

Armitage will speak this morning on 'Vesus Desiring This Passover,' and in the evening on 'The Bowed "A Living Christ" will be held up by the Rev. N. L.

Rowell this morning to the Pres Baptist Church. In the evening be will emphasize the fact that "The Dr. Thomas D. Anderson will preach this evening

W. T. Sabine preaches in the morning.
In Grace Chapel Rev. W. T. Egbert will minister to

In the Grand Union Hall, Seventh avenue, near Thirty-fourth street, the Rev. W. Humpstone will preach this morning and evening. A temperance

meeting will be held there in the afternoon. Rev. J. S. Ramsay will preach at the usua hours to-day in Harlem Presbyterian Church. Christ's words to Mary after His resurred

"Touch Me Not," will be considered this morning by the Rev. William Lloyd, and in the evening "The Rule of the Bramble Bush" will be examined. Professor Norman B. Fox will preach this morning and evening in the Serean Baptist Church.

W. Knapp will preach at the usual hours to-day in Laight Street Baptist Church. Noonday prayer meetings will be resumed on Monday (to-Rev. W. H. Marsh, of Salom, Mass., will preach for

the Pilgrim Baptist Church to-day.

Rev. William B. Afficek, of England, will preach in East Twenty-seventh Street Methodist Episcopa

Church this morning and evening. In St. James' Protessant Episcopal Church the Rev. C. B. Smith will preach this morning and evening. Sermon and hely communion this morning in St.

sermon in the afternoon also The Rev. J. G. Armstrong, of Wheeling, W. Va. will preach in St. Ignatius' Protestant Episcopa Church this morning, and Bishop Kiss, of California, in

The Society for Ethical Culture will be entertain by Professor F. Adler this morning on "The Word of

In St. James' Methodist Episcopal Church, Harl this morning a sermon and administration of the sacra-ments, by the Rev. W. R. Davis. In the evening al Lessons from Fallen Angels" will be pro-

"Strict Communion" will be discussed in Stanton Street Baptist Church this morning, by Rev. S. J. Knapp, and in the evening "A Call to Laborers" wil

noon in the South Reformed Church.

In the Sixth Avenue Reformed Church the Rev. W. B. Merritt will preach this morning and evening. "The Duty of Following Christ" will be pre by Rev. Robert B. Hall to the Tabernacie Baptist

Church this morning, and "Christ in Getnsemane" The Free Protestant Episcopal Church of the Recon ciliation will be reopened this evening, when the Rev. Arthur Brooks, of the Church of the incarnation, will

Willett Street Methodist Episcopal Church will reopened to-day. Dr. C. H. Fowler will preach in the morning, Dr. Sims, of Brooklyn, in the afternoon, and

Rev. J. S. Inskip, of Philadelphia, in the evening.

19 the Madison Avenue Church of the Disciples the "The Torce ideals," and this evening on "Not by Bread Alone." To-morrow evening Mr. Hepworth will give the second of his series of stereoption lectures

on his recent "Travels in Europe." At the Greek Chapel there will be divine services this morning at the usual hour.

CHAT BY THE WAY. It is a great deal better to carry your religion in your heart than in your prayer book.

One way to keep your husband at home is to make it pleasant for him when he is there. People are sometimes a bit personal when they co

out of church after a long sermon, and say to each other, "The weather is very dry just now." not the best or most exhibarating kind of

main point in an argument.

Tramps are a class of people who are perfectly willing to carn their living by the sweat of other people's brown.

life, but there is one kind in which a large number take no pleasure—via., courting an investigation.
It is said that there are some people in the world

who cannot possibly make fools of themselves, because the work was done for them in the beginning. It is easier for a man to jump through the crack of whip than to do a deliberate wrong and not get found

A sorrowing husband says that there is a very marked difference between heavenly and human angels. The former have only wings, while many of the latter have both wings and claws.

You would never regard a ponitonitary as a theological school, and yet the doctrine of free wift is conclusively settled for every man who enters. The old Hebrew sects have reappeared in modern se

But. Mary, you are very Pharises,
While I am very Sadduces.

The Episcopalians have touched very tenderly the
matter of popular amusements. Dr. Addison seems
willing to admit that square dances are both healthy
and inpocent, but complains that they can't be kept
square, but have such a tendency to round themselves
off that before the dancers knew it they are whirling about the room in that mutual embrace which the waits allows. As for the theatre, the Rey, Mr. Newton seclared that there is a certain dramatic interest in and seemed to imply that if the Church would bold; take hold of the theatre and squeeze out its immora elements it might be made a means of instruction as well as amasement. All this has the amack of com-mon sense. The Church, as a body, stands aloof from the theatre, and yet a large proportion of its members go there every evening, and honestly icel that no harm is done thereby. There is a feeling in the community that in such dull, hard, grinding times as these it doe hope it is not very wrong, for it is certainly a great re-treshment after the teasing and fretting cares of an

We have never belore known that the stoical red man had in him a vein of humor. He seems, however, to enjoy a bit of sarcasm with the appetite of Douglas Jerrold, and to be able to manufacture it now and then. One of these painted heroes recently paid a visit to a panitantiary, and among other things said to the keeper;—"You have people in hero for all sorts of crimes?" The answer was, of course, in the affirmative. "Well, then," continued the untutored savage, "won't you show me the cells of those men the long row of cells which had been set apart for that

grunt which was more cloquent and sarcastic than a two-hour speech would have been. As a criticism on our Indian policy it was brief and conclusive.

The Rev. Mr. See has been convicted of two heresies. In the first place he allowed a woman to occupy his pulpit, which the Prosbytery regards as a very searchy and uncertainty thing to do. naughty and unscriptural thing to do. It did not ob ject to the woman because she could not preach, but because she was a woman. If the Presbytery would go still further and abolish all women, without regard to sex, it would hit the right pail on the head. In the second place, the reverend gentleman was advised neither to preach nor profess what is called "the perfect life." It would be a delight, certainly, to find perfect man, but in such times as these we must be tented, to find one who had the ordinary virtue of honesty and promptly paid his debts. Diogenes had a hard time of it and a long hunt when he sought for an honest man, but nowadays we four that the seek-ing kerosene would give out before his object was nocomplished. If the pulpty-would cease to try to make men period, and be satisfied with making them honorable enough not to run off with other people's money, a startling and wholesome change would be effected in the community. What we need most is not the frothy nonsense of sinlessness, but a good

dose of ordinary moral principle.

This matter of lake hair once on a time became a This matter of Jalse hair once on a time became a a serious ecclesiastical problem. Clement of Alexandria raised the vexed question, which might not be wholly inapplicable in these days. When the priest puts his hand in blessing on your head who receives the blessing, you, or the person who owned the hair which you are wearing? Better to be baldhoaded than to be cheated out of your benediction in that way. Who knows how many blessings which you had hoped to appropriate, but which you have somehow missed, may have lodged in your wig or chignen, and are waiting for some one to claim them? The severe trophe. They asserted that the custom of dyeing the hair is not only an infidel practice, but in direct contravention of Scripture, which distinctly declares that a man cannot make one hair white or black. It knots by women was as good as giving the lie to that passage which tells us that no man can add anything to his stature.

Some parts of Mr. Frothingham's theology, or religion, or science, or whatever it may be called, sounds like a base note in the overture of despair. When a great sufferer wrote to him from the midst of his suf-ferings, "Can you tell me that I shall see my lost friend again? the old religion tells me this—can you? he answers with a cold complacency that might have been blown from the caverns of an loeberg, "No; one of these days this, perhaps, can be done, or something better than this; but at present, no. We have not gone as far as this yet." But not to go so lar as this is not to go at all. That is the very first question to which bleeding hearts demand an answer. Until Mr. Frothingham has got somewhat further on in his phiosophy he must have very little that is worth talking about. Call it superstition or what you will, we prefer the old fashioned religion which binds up a wound to

It is all a matter of temperament. After a wild burst of passionate tears some people clear up with a clear sky and plenty of sunshine, and the dewdrops on the grass make you almost glad that it rained a while ago. Then there are others who make a business of a storm. They begin with a mist, which increases to an uncomfortable drizzie which lasts nearly all day, and then they clear up with a cold norther of cutting sarcasm. It is so much better, if you must have bad weather at all, to have a real good thunder storm which threatens to put an end to all things created and ofter that a brilliant squeet than to have the same amount of water in the shape of a sputtering rain that

Our most hearty sympathy has at last been excited in behalf of Mr. Henry Bergu. His long life has been consecrated to the amelioration of the condition of the gular fixedness of his purpose that he has oftentimes sessed by a forlorn and homeless baby and wept tears of balm over the galled shoulder of a sick mule, little fanatical in this respect, every horse in th country loudly cried, Neigh! But now the catastrophe oas come. The very mule that he has watched over with sicepiess eyes night after night, the moment it arrived at a state of hopeful convalencence has deliberately turned round and kicked its benefactor. Such ingratitude is incredible and astounding. It is now definitely settled that a mule is no better than a man, which must so speet the theories of the tender bearted philanthropist that he will mourn for a many a long day. Such malicious conduct it is very hard to for

Many a man was goes scouring around the neigh complains of all his friends for baving entered into conspiracy to make him miserable, can most easily find the root of the difficulty by a little self examination. To the man who has taken too much liquor the law of gravitation seems to have lost its hold on things, and even the stable sidewalk is as billowy a the soa, while trees and lampposts are constantly getting in his way. To the man of sour temper every body looks and acts as though he had taken an over dose of lemon juice. We beard of a poor unfortunate who went about all day with the feeling that some one bad set up a sawmill close to his house, whi buzzed with such persistency that he contemplated suicide, but who at last discovered that it was only grasshopper which had taken up its residence on h ear, and made its peculiar music in its peculiar way The moral of all this is that it you will put your hand on your own ear, or tongue, or heart, you will prot ably discover the real cause of half the troubles o

Dr. Taimage seems to be altogether too funny for a clergyman and a little bit too clerical for a politician.

country who uses his pulpis for a etump speech, and as a master of all the adjectives of invective his supe rior cannot be found. We venture to say that there is not another pulpit in the world which could give un-terance to such a sentence as that which Mr. Talmage uttered as an honest criticism on horrissey. It may be inought that we exaggerate; we, therefore, repreduce the sentence. The reverend gentleman spoke in these eulogistic terms of the New York politician:—
"This here of fisticaff, this champion of nose-pounders, this lowest rinsing of the political sewer, this king of bruisers, this smasher of the human visage, this foul, execrable, unmitigated outrage which the slums of New York are trying to spew into the Senate. Now, will somebody buy an unabridged dictionary and mark the small number of adjectives which do not appear in the above sentence and send it to Mr. Tal-mage? We venture to say that neither Dr. Hall, nor Dr. Taylor, nor Dr. Tyng would find it within reach of his great gonius to construct such a para graph, and we, therefore, give the paim to the cham-

SPIRITUAL FORCES IN CIVILIZATION.

TO THE EDITOR OF THE HEBALD:-The Episcopal Congress, recently assembled in this city, devoted one session to the discussion of "The Spiritual Forces in Civilization." Papers were read by several of their most entirent divines, and all claimed for the modern Christian Church vastly more in giv-ing shape to our civilization than the truth of history and the facts will warrant. Civilization is human progress, and it has received its most advanced development from the forces of human intellect and genius. In referring the whole subject of civilization as it has appeared to the world subject of civilization as it has appeared in the world to the evidence of objective truths we believe that in nature and man are to be found both cause and effect, and that to the intellectual force chiefly should be credited the true history of civilization. Opposed to this view are the recons atterances of the Episcopal Congress. Their first speaker—Dr. Ewer, of New York-asserted that 'aptritual forces came into the world with Christianity, and they differ from moral assumption that "spiritual forces are synonymous with Christianity" Dr. Ewer claims that Christ opened the "supernatural fountains" of Churci faith, and that all that is godlike in modera civilination flowed in and upon it from the Christian Church, With the simple reference at this point to the glories of ancient civilization, when the State, the arts, oratory and learning all excelled the Church in the lustre with which they flooded civilization, we should like to

forces" were withheld from Moses, who says he "talked with God face to face, as one friend might speak to another." Let us look a listle closer at this pretention that "spiritual forces" entered not into the world and its civilization until the advent of Christ.

Moses gave the law and the commandments to the world. Was there nothing but "moral force" underlying and permeating those laws? Does the civilization of the Expitians, the Greeks and the Romans give no evidence of "spiritual forces?" Anosent civilization in many respects, as relates to art and the objective idealization of the truths of nature, was superior to anything of modern production. Civilization is human progress, and man in the highest capacity of his nature, intellectually and morally, has given to the civilization of the various spochs the improsa of the spirit of each particular age. All that there was of "spiritual force" in any civilization was in it quite outside and independent of any church organization, degma or pretension; and whatever there may have been, or may new be, of abominations in civilization, nettuer the Church nor the State should be held exclusively accountable. These reverend Episcopal gentlemen, it would seem, did not altogether agree as to the "spiritual force" dogma of Dr. Ewer, who says that civilization was controlled only by moral force before Christ and by spirit force ever since. Dr. Francis Honry thought it was "man, nature and God in unity."

Dr. Abergromble recognized "intellectual force" and

by moral force before Christ and by spirit force ever since. Dr. Francis Henry thought it was "man, nature and God in unity."

Dr. Abercrombie recognized "intellectual force" and condemned the "aboninations it moders civilization." The Rev. Mr. McCoanell declared that "appritual gifts apperian to the Church of God and not to the State;" therefore, as civilization pertains to the nation, we think Dr. Ewer's dogma received a rebuke which it richly merited. The Rev. A. Shoode maintained that "civilization resus a great deal more on human reasen and mental power than many of us are willing to admit."

We think, in view of the extreme claims put forth for "spiritual forces," since the advent of Christ, especially as they relate to civilization that the true forces of God and nature as developed in man exist quite independent of our Anne Domini calendar of event. You may set back or put forward your clock, but you cannot confiscate the Pyramids. Neither can you destroy the elements of human gentus, which, with the intellectual forces and nature, pretty well oxplain civilization. Civilization in all ages has been an objective principle. From the mind of man every creation of his gentus has been evolved.

As a social unit he merges into society, and in this relation developes into the organic whole. From the concrete is evolved the varying phases of life, society, civilization. The dogma which asserts for any church that a mere figment of time, 1,877 years, has developed a new force which monds our civilization, strikes us as simply absurd. What part has the State, the press, genius, science and men of letters played and these 1,877 years? Have they been drones in the national bive, and outcombering, as they do, both the politicians and statesmen of our country, the elerical forces—a thousand to one—have they given no color to our civilization? God in man, human assture; with thought and will on one side, genius and truth on the other, controlled by the unity of relations.

human sature, with thought and will on one side, genius and truth on the other, controlled by the unity of relations which bind him to his Maker—man is the lorce which, intellectually developed, has made all civilization!

When God created man after His own image and breathed into him the breath of life, and he became a "living soul," all there was of "spiritual lorces," of which Dr. Ewer knows anything, neveloped with his boing. What was it that inspired Moses? Was it "moral force?" Mere the men of old who walked with God and kept His gospis merely a moral lorce in the primitive Churches? And what evidence has Dr. Ewer that any new force came into existence with Christ? Believing that God is a spirit and that man was "created in His image," and with His attributes, there is no difficulty in tracing the "spiritual forces" of civilization to their true source, which is not the "Christian Church," nor any other. The fisherman of Galilee did not claim to have built Noah's Ark, and this new pretension for the Church will not, we are certain, annihilate the glories of civilization as it existed before Christ. If we were to hold the Christian Church responsible for civilization, with all of its modern abominations, we should credit its advocates with stronties which we think more rightfully belong to the baser elements of human passion. Civilization is the organic life of the nation or community. It is a physical and intellectual development. Its forces are Nature and Man. The Arcadian built his rude hut; the popes creeted magnificent cathedrals; the Egyptians pyramids, and the furks mosques and minarcia, giving quite as exalted evidence of spiritual civilization as the most sustentiatious meeting house architectually of Christian America. In art ancient superiority is even more strikingly manifest. The Greek marbles surpass all modern sculpture; Italy's beas painters did not betieve in Christianity, Danié worshipped Heatrice, and Michael Angelo was a believer in Moses and bot in modern Christianity. This "force" whi

We tully agree with the Rov. Mr. McConnell—tha We fully agree with the Rev. Mr. McConnell—that "sprittual gits belong to the Church of God, and not to the State," and tocrefore, since civilisation is human progress, and accessarily relates much more to the "State" in its collective character than to any separate secrety or organization, we are compelled to regard the claim put lorth by Dr. Ewer as unfounded and opposed to the evident forces and historiest truthed upon which both ancient and modern civilization resis.

WM. E. MacMASTER. NEW YORK, Nov. 3, 1877.

FUNERALS AND FUNERAL FEES. EXTRAVAGANCE OVER THE DEAD-IF MARRI-AGE FEES WHY NOT PUNEBAL PRES?-BOTH SIDES OF THE QUESTION.

It is conceded that a wedding is a pleasant even

It means bappiness to "two hearts that beat as one," and no one made thus happy by the act of a clergyman objects to pay a fee therefor. Custom takes the place of law in this respect until it has become almost a uniform practice to pay money to ministers officiating at marriages. This being the case, the couple to united often go out of their own parish to get the knot tied by a favorite clergyman in another church, or they may bring him to their own, perhaps, getting their then present paster to assist in the importan coremony, especially if they are wealthy and wish to make an impression on "society." Little jealousies are sometimes produced between ministers on this account. It is deemed discourteous for a city paster, who receives his \$2,000 or \$3,000 couple who may bave sat under his ministry before but have now their spiritual wants supplied by a mai who gets \$500 or \$1,000 s year and to whom every marriage lee is a great help. This question has created some discussion in the Episcopal Church papers who have thus pouched on the preserves of poor rec tors. There is a canon against ordinary clerical intra for a breach of this cauon occupied some weeks in this city a few years ago. But a bishop can go any.

where in his diocese and do acts that his presbytere could not do without violating caron law and cle ourtesy. The rector will do for burials and christen ings, but the marriage is to be done up in loudest style and the bishop is called in. He comes. The rector takes a back seat. The "fee" meet for those who wear the mitre goes into the opiscopal pocket, and the rector—goes home to think of Queen Mah.

Tickling a parson's nose as 'a lies asleep. Then dreams he of another wedding.

Then dreams he of another wedding.

A correspondent puts the case in this way:—"it sounds a little mercenary, does it? But inty' the 'mercenary' rather by when you repeat the sound' Let us see. A bishop with a salary of \$4,000, a rector with one of—say \$500. The bishop a diocesse fixture, the rector having 'no continuing sity.' The bishop with shining broadcieth and capacious bay window, the rector with cloth chiny from wear of time, and he Cassina-like for very leanness. The rector would so mach like to feel that 'fee,' but he is a fee-simple in such matter. This is history, and the truth of history can be vindicated."

FURNALL FERES—THE CHRICAL AMOURENT THEREFOR.

But this discussion on marriage fees, together with numerous complaints of lack of ministers to perform funeral serviced in the summer months, has called forth discussion on the propriety of ministerial fees at funeral arrived in the propriety of ministerial fees at funerals. The Cartation at Work takes the affirmative on this question and puts its case in this wise:—"Ministers are expected to uses the sick and attend the linerals of members of their won congregations without extra compensation. When a man takes a pew in a church he becomes entitled not only to what satisfaction and benefit he may recolve from the services of the sanctuary, but to the pastoral visits and offloes of his minister. Somotimes parishioners are thoughtful and kind enough to show their appreciation of a faithful pastor's services at the bedside and the grave by a present expressive of their grateful regard, but such gifts are never offered as compensation nor received as pay. It is the recognized duty of a Christian pastor to visit the sick and combrist the silks and the proposition of the silks and the proposition of the silks and the past to the silks and the past to the silks and the past to the silks and the pa

ation, of at least acknowledgment, than they should expect the services of a physician without paying for fibem.

REASONS AGAINST SUCH FEES,

Now a rich nun-parishouser of any church ought to pay for su ch clerical services as he receives, whether for marriage or burial. But since he does not belong to any parish he must of necessity call upon an outsider to render such services. And as custom already secures payment for marriage services this suggestion, if adopted, will demand it for funeral services. Why mry it not be extended to baptisms, also to "the churching of women," to confirmation, to church decications and to all the other sous of hishaps or presbyters in any of our churches? And carrying this thing to its logical conclusion we shall by and by see the Christian religion the costilest thing under the sun, as it is now proved to be the cheapest. We shall have that which began in self-abungation and sacrifice for others' weal a thing of barter and trade at so much as hour or so much a mile. Can the churches of this land or of Christendom afford to place themselves in this position? Can the ministers of the Gospel afford for any sum thus agreed upon to place themselves and the truths which they proach on some a mercensry basis? The bond that exists aiready between the ministry and the masses of men is slender enough, and is easily broken. A white cravat, a long coat and a straight collar do not pass for so much now as they did a century ago. There was a time when clergymen were demigods in the view of the masses; but the widely difused intelligence of this day has shown them to be men of like passions with other men. And in many quarters a claim to church membership it aimply an additional reason why the person making the claim should be the more closely watched. If, then, Curistianity is to, have a special class of men devoted to teaching it, they must, if they would be successful, not enable the basis on which its Founder established it—love—and make it money.

FUNERAL EXTRAYAGANUE AND DISPLAY.

established it—love—and make it money.

PUNERAL EXTRAYAGANCE AND DINFLAY.

But here in this connection an element enters into the discussion which has often appeared alone—namely, display and costiness of innerals. Some improvement mas been made within a few years in this regard; but there is room for much more. In a recent sermen one of the Faulist Fathers of this city made this a subject for remark. After referring to the sanctity of the body as the temple of the spirit and the regard in which the Catholic Church holds it in death on this account, he condemned the display of earthly vanity and pride which is seen at so many innerals, and winch only defices that which is holy and outrages that which is decent. In place of the simple shroud or the hely habit which used to be considered the proper raiment of the departed, we now see them arrayed in garments which vie in extravague and fashion with those of the theatre and the bailroom. It shocks one to think of those Christian dead whe go down to the temb decked out in sikks and lace and satins and trinksis, as though they were rather the volaries of earth than the heirs of the kingoon of Heaven. The Master seems to be standing by and saying, "Give place," Again, what an abuse it is to see a body followed to the grave by a train of carriages, which would often be more than enough for the funeral of a cardinal or a pope,! What some one has called "the eternal fitness of things" requires that something of public display should be made over those whom God has est in authority; but to make such display over any orginary Christian is simply abourd. But, alsa! those hundred carriages and two hundred horses goothe ordinary Christian is simply absurd. But, alse! thosh undred carriages and two hundred horses south pride far more than they comfort the poor soul.

This discussion is healthful and ought to lead to some practical results.

IS RELIGION DYING OUT?

TO THE EDITOR OF THE HERALD:-Mr. O. B. Frothingham informs us in his discours ast Sunday that religion is dying out. On the contrary, it is sectarization which is passing away. True religion cannot die, for it is God's command; His guide book to his children. It is love to God and thy neighbor. It is truth; God's Word intelligently expressed between the creator and the creature. It is expressed between the creater and the creature. It is inspiration: yea, life, which is the only thing that lives beyond the grave. It is the angel that rolls the atom away; it is the ministry of angels, the only thing that lifts the roll, so we can see God face to face as He is. Do you tell me, Mr. Frothingham, that surface clippings are to be the stendard of consing effluvia of the warfare of creeds you fail to comprehend God's Word in its clearest form, in its purity and truth. Loummend you to God, so that your understanding may be opened to the errors of your clist teachings, and, like Paul, you may be struck down by the light of that God whom you dony. Mr. Frothingham tells as that true religion makes people worshipful, thoughtful and pure of character; and farther, that religion must disappear before the march of a cultivated higher intellect. This is admitting and then ensying a truth. He says society is all wrong, but does not tell in wheat one, He does not want God in our constitution, nor chapitains in our army, navy or Legislature. He wants on Sabbath, nor least nor fast days appointed. He wants an unscottarian government. If this reverend should get what he dealers we would have hell on earth. As it is, God rules the universe. His army and navy have a chapitain Mr. Frothingham knows not of. We have insane asylums and prisons for the safe keeping of those who would kill soot and spirit by drowning us in their materialistic froth.

EPISCOPAL MISSION WORK.

EPISCOPAL MISSION WORK REORGANIZATION OF THE BOARD OF MISSIONS AND UNION THEREWITH OF THE AMBRICAN CHURCH MISSIONARY SOCIETY.

The late General Convention provided for the reci cantzation of the Board of Missions of the Protestant specopal Church in the United States. And to in dorse that action and give fresh inspiration and impulse to the incoming organization a meeting will held this evening in the Church the Holy Trinity. Bishop Schereschewsky, of China, and Bishop Clarkson, of Nebraska, together with Drs. C. H. Hail, of Brooklyn, and S. H. Tyng, Jr., will deliver addresses. The missionary interests of the Church have for a few years past run behind, and bishops and clergy and latty have in pub-

which could not be wholly accounted for by the financial depression in business. This reorganization of the old committees is the first step in this direction, and one that also reduces the expenses of collecting and distributing missionary funds. For a long period the ritualistic wing of the Church had control of the domestic missions, and, as was charged the other day by an evangelical Churchman at the meeting of the American Church Missionary Society, they filled up the West with their own men, to the great injury and threatened peace of the Church. The reorganization will bring the new Mission Board into active sympathy and co-operation with the American Church Missionary Society, an organization composed of evangelicals and brought into being originally to cauntered in some measure the High Church tendencies and pretensions of the other ring which had control of the Board of Missions in its domestic committee. The American Christian Mission Society has thirty-five missionaries in eighteen dioceses, and missionary jurisdictions in the field of domestic missions. It is also deeply interested in the work of the Church, under Ur. Riley, in Mexico, where there are now seventy-one organized Protestant Episcopsi congregations, 8,000 communicants and 6,000 wor shippers. The society needs and spends annually \$25,000 in its domestic mission work and a like sum in its Mexican work. The fact that two organizations, in some sense rivals, existed in the same ecclesination in rollage contributions to either association. This has now happily been removed, and by the action of the Protestant Episcopal Church, and hereafter the two will work together in mutual Friendship and good will. For six years efforts have been put forth from time to time to effect this union, which has now been consummated by the joint action of both parties to it. The American Christian Mission Society will continue steeds the cach to the deviced between both societies greeably to each. The American Church work, but in other fields the work will be which could not be wholly accounted for by the finan-

MINISTERIAL MOVEMENTS.

will begin to-day, and in a circular letter to the pastor and churches of New Hampshire Mr. Moody requests that the month of November be observed all over the State as a season of especial prayer for a great blessing. He also suggests that union meetings be inaugurated

commencing to-day.

Rev. Joseph B. Clark, of the Central Church, Jamaica Plain, Mass., has been settled twenty-five years, and preached last Sabbath a sermon having reference of the Church, and concluded with the following sur mary :- Membership of twenty years' growth, 342; inmitted by profession of faith in the last five years, 146. Total loss, 80; net gain, 178. The congregation has doubled in numbers and the contributions have more than doubled. The Sunday school has increased Rev. George C. Miln, formerly paster of the Congre

gational Church, of Mount Carmel, Conn., and who for nearly six months has preached with acceptability in the Puritan Church, of Brooklyn, has entered into an ongagement with the East Congregational Church,

in the Puritan Church, of Brooklyn, has entered into an eagagement with the East Congregational Church, of Brooklyn. The organization is composed largely of some members of Puritan Church who wishdrew from that church because of a conviction that it could not be extricated from its embarrassments and placed upon a sound financial tooting. Mr. Milo was of the same belief, and he goes with the new church to share with them the success which they hope for and shall labor for. The new society meets every Sabbath in Liberty Hall, Nostrand avenue.

A confraternity of the Most Sacred Heart of Jesus is to be formed for the young men of St. Anne's parish, Brooklyn, the eligible age of membership being from sixteen to twenty five years. The objects of the confraternity are to offer reparation to the Divine Heart for all the insuite which it receives, and to afford a shelier, as it were, for the young men who are just leaving the school sodalities, prior to their entering the Young Mon's Literary Association. The Rev. J. J. McMeel, pastor, will be director.

The Catholic Hevico, commenting on the fact that seven divorce cases were beard and adjudicated in the courts of this city alone one day of the week before has, makes this terrible charge against Protestantiam:—"There is not," it says, "a Protestant congregation in this country in which the parson—if otherwise acceptable—would be expelled if he choose to separate himself from his wife and go through the farce of marrying another woman?" Can the Review sustain its charge by adequate proofs?

The Catholic Trues, commenting on the proposition of the Episcopal Church to style listelf "the Catholic Church of America," says:—"We remember the time when to call an Episcopalina a Catholic would have been considered a gross insult; but of late there appears to be a charm is the name; and, indeed, there is a charm in the name and in the reality itself. We do not chide our Episcopal friends for their admiration and love for Catholicity; it is a cheering sign. What we criticise th

one of our city exchanges makes honorable mention of the reception of Miss Lizzie Levi into membership in St. John's Roman Catholic Church of Platismouth, Neb., a few Sundays ago. A new church building for this society will be dedicated November 14 by Bishop O'Connos.

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EFISCOPALIAN.

St. Petor's Church, Baltimore, is one of the strongest in the diocese. Br. J. E. Grammer, the rector, preached an annivorsary sermon a couple of Sundays ago and said it had now 550 communicants, 538 scholars and 31 tenders in the Sunday school, and its charitable offerings for the your amounted to \$150,000. Connected with the church are a home for the triendless, an orphan asylim and various relief societies, whose aggregate offerings have been nearly \$50,000. Dr. Grammer has two assistants.

At shortaville, seventeen miles west of Geneva, N. T., a new Protestant Episcopal mission has been established by the Rev. E. Edson, a deacon, who has within less than a year laid the groundwork of a very interesting parish. Two miles from this village, in the town of Manchester, Joe Smith, the founder of Mormonism, grow up; and two miles to the cast of Manchester is the famous Bible Hill, where history tolis us the great imposter day up the golden manuscript less than fifty years ago.

We understand the Rev, Henry Brougham Boussfeld, Vicar of Andover, is to be the first Bishop of the Province of South Africa.

The Rev. William C. Starr has resigned his position as assistant minister of St. James' Church, Philadelphia, The Rev. F. W. Taylor has removed from Cleveland, Ohio, to Highland, Ulster county, N. Y.

The Rev. William R. Edson is so much snecurged in his work at Clitton Springs, N. Y., that he has purchased a beautiful let and made preparation for building an end church to cost \$10,000, the work to be carried on with the distinct understanding that no cept is to be contracted.

The Right Rev. Dr. Alford, lete rector of Claughton, and formerly Bishop of Victoria, has accepted the incumbency of the new district of St. Mary, Kippington, Svenoaka, which is in the grit of Mr. W. J. Thompson, of Mronia Base at Republic, and Commence of the Conn

charge.

At the recent meeting of the Presbytery of Neosho, Kan., the church at North Fork, in the lindian Territory, formerly connected with the Southern Presbyterian Church was received into the Northern Church and also the German churches of Independence, Elk City and Cherry township.

The Rev. A. Thompson, of Kansas, has gone to Philadelphia and the Rev. A. A. Trimper has left the Presbyterian Church in Kansas and joined the Evangelical Lutheran Synod, and Rev. J. G. Merkt has refit the Evangelical Association and united with the Presbyterians.

bylerians.

A committee has been appointed by Batler Presbytery to organize a church at Unionville, Butler county,
Pa. The name of Ebenezer Church has been stricken
from the roll of Butler Presbytery.
The church at Greencastie, Pa., Presbytery of Carlisle, has unanimously called to its pasterate the Rev.
James H. Stowari, of Perrysville, in the Presbytery of

The forty-eighth annual meeting of the New Jersey Baptist State Convention was held at Keyport last Wednesday, whos important topics were discussed. The Rev. A. 6. Thomas preached the Convention sermon. In 1863, at the West End of Boston, there were 6 Baptist churches, with 1,920 members. Three of these remain—Bowdoin square, with 420 members; Bethel, 404; Fremon Temple, 1,470, making a total of 2,294 members. The Temple contributed last year, in spite of the business depression. \$21.171 for religious purposes. Buring the past tour years 725 persons have been received into membership. There is a good religious interest at the present time under the abis and efficient influstry of Dr. Lorrimer.

Nebraska has 137 Baptist churches, but many of them have neither pastors nor houses of worship.

The South Boston Baptist Association held its annual meeting a few days ago, and reported general prosperity its all the churches. The additions during the year were \$55, and the present membership is 7,591. The Boston North Association, which metabout the same time, reported 39 churches, with a net gain during the year of \$93, and a present membership of 12,059.

The Rev. H. S. Loyd, of Waverley, N. Y., has resigned ins pastorate to accept the office of corresponding secretary of the Baptist Educational Society of the State of New York, headquarters at Hamitton.

The Rev. George Buil, of Savannah, who is eighty years old, haptized forty persons in twenty-seven minutes. It was, therefore, easy for Peter and this associates, on the day of Pentecost, to baptize 3,000 converts. So say the Baptists.

The newly elected officers of a Jewish congregation on the Pacific slope resigned because their minister was re-elected. Peace, good brethren; settle your differences amicably.

The israelites of Portland, Me., have organized a congregation under the name of "Ohabe Shaiom" and elected officers.

A Jewish lady by the name of Davis, who resides on East Fiftieth street, this city, is 100 years of age.

One hundred and bity children at a

and now the Forty-tourth Street Synagogue talks

mencing in November.

And now the Forty-tourth Street Synagogos talks of introducing congregational singing and having a trained voluntary choir for that parpose.

Rev. A Bornstein, formerly of this city, has been elected minister of the congregation "Adas Israel," in Washington, D. C.

Encouraging progress has been made in reising the sum necessary to take the Board of Publication of the Reformed Church out of the hands of the receiver. But prompter action is needed. If only the Church could understand the true state of the case—that the choor, and therefore the life of the Church is involved—they would surely beatir themselves.

Mount Vernou (N. Y.) parish has recently entered on the occupation of a new chapet. Five years ago they bult a new and elegant stone church, having entirely outgrown the building they had occupied. This year they have entirely remodelied and greatly enlarged the old building, which stands directly opposite the new church, making it substantially new, and affording fine facilities for Church work. The walls of the old building were carried up five feet and the roof removed. An addition, 70x19, was built across the rear, making the whole interior I shaped, and a flat ceiling, deeply coved, was thrown over the whole at a height of twenty-one feet above the floor. The whole may be thrown into one large room, or it may be divided by sliding partitions into several smaller ones. The membership of the courch is 273, and constantly increasing.

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bership of the courch is 273, and constantly increasing.

Rev. F. W. Rodenborg has accepted a call to the Church at Hartsburg, Ill., recently organized with infirty-live members. Roy. J. W. Warnshins, of Geneva, N. Y., has also accepted a call to the Reformed Dutch Church at East Orange, Iowa, and Rev. H. H. Van Vranken, of Newark, N. J., a call to the Church at Irving Park, Ill.

Mr. O. E. Angell was recently ordained to the ministry and installed paster of the Universalist parish in Pittsfield, Mass. The Rev. J. H. Farnsworth has resigned his pastorate of the Universalist Church at New Bedford, Mass.

Rev. I. J. Mead, of Hiram, has been appointed missionary for the State of Maine, has been appointed missionary for the State of Maine, has been appointed missionary for the State of Maine, has been appointed missionary for the State of Maine, has been appointed Maine, has accepted a call to Cedar Rapids, Mich.

Attor a ministry of ten years with the Universalist

Mich.
Attor a ministry of ten years with the Universalist Church in Hartford, Conn., the Rev. C. A. Skinner has resigned his pastorate.

Rev. J. K. Mason, now of Stamford, Conn., has accepted a unanimous call to the Snawmut Avenue Church, Boston.

The parish at Hamilton has extended a call to Rev.
J. P. McMean, which has been accepted. Mr. McMean commenced his labors last Sunday.

MISCREANBOUS.

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There are 396 Protestant Evangelical churches, chappes and missions in the city, naving an attendance in the aggregate, at the most, of 250,000 men, women and children. To the hundreds of thousands of the poorer classes not gathered his those contrelaes, city missions are projected to carry the Gospot. The ordered of the organizations operating in this line, the New York City Mission and Tract Society, will soon come to the close of the fitty-first year of its bencheent operations.

to the close of the hity-drist year of its seasonesh operations.

Mr. Honry Morehouse, the English Bible reader and evangelist, has arrived in this country and is now laboring with Messrs, Mossly and others in Vermont.

Mr. C. W. Sawyer, who labored efficiently in the temperance branch of the Moody and Sankey meetings here and elsewhere, has been holding meetings in Eumburgh, Scotland, with good success during the summer. He has now just returned home.

Twenty-dive counties in Virginia have refused to grant licenses for the sale of intoxicating higuors. The tidal wave of the new temperance movement has reached deergetown, Cot., and is doing much good.

NINETEENTH STREET SYNAGOGUE, "SAY LITTLE AND DO MUCH"-BEY. HENRY P.

MENDES' PIRST SERMON IN HIS NEW FIELD.

the above congregation and successor to the inte Rev. J. J. Lyons, preached yesterday on the text, "Say Fathers, chapter 1. Turning to the Scripture of the day, he compared the opening episode with that of last week's lesson. Abraham, he said, wishes to buy a burnal place in which to place Sarab, just dead, and for this end addresses the children of Heth to obtain from them Macpelah. Describing himself as a stranger and a sojourner among them, he makes his request. With true Eastorn politoness he is assured that so far from being a stranger be is considered a prince among them, and any sepulchre be may select, even the best in the

orn politoness he is assured that so far from being a stranger he is considered a prince among them, and any sepulchre he may select, even the best in the land, is at his disposal. He acknowledges the strention, but tests the good will they profess by asking them to intercede in his behalf with Ephron, having heard what had passed, at first offered to give him the field, but at the same time he was anxious to take the opportunity of selling it advantageously to the rich stranger. He well knew Abraham would accept no gift, and was not mistaken, for the pairiarch again expressed his determination to pay. Ephron, by protending to deprecate it, dexierously maned his price—a proceeding that Abraham at once understood—for he counted out the money and pant it. Nor do we find that any further demand was made, is spite of all the compliments and protestations against his paying for it all.

In last week's portion, continued the Doctor, we read the story of Abraham and the angels. He ran to meet them and offer his hospitality, and invited them to rest and take a little morsel of bread, while a little water was beeng brought for their feet. A "imorsel of bread," a "little water" he offered, but he gave a substantial meal. While Sarah hurried to make cakes of fine flour he ran himself to his berd and selected a choice calf and had it cooked for his guests, to whom he brought, besides the choicest viands at his disposal. These two episodes are contrasted in the Talmud With Ephron much was proffered and nothing given. With Abraham little was proffered and morthing given. With Abraham little was proffered and morthing strent him, would atamp him as the greatest philanthropist on earth. Never believe the egoitst. Another will done to distribute deeds performed on others object than to claim motives to which he has no title; but let the test come, let the poeket be touched of one and the convenience of another infringed upon by another, and benoid the difference! A "small coil in a large jar makes a great noise." As a general r

him. "Redundancy of language," says our American author, "is never found with deep reflection,"

THE MAIDEN SERROX.

Doubliess a few words are expected from me, said Dr. Mendes, concerning the poculiar position in which I am placed—that of filing this pulpit for the first time after you have conferred upon me the ministry of your congregation—a congregation whose status in the eyes of its sister synagogues is one of honor and respect, whose traditions are the most ancient and whose age is far greater. At the outsat of my duties I asked you to aid me with your countenance—not to regard the preacher as a mere speaker, but to set upon his words. "Say little and do much" was our text, and I would wish you to judge of my discharge of my duties when they are done; not from any promises. I say little, but I hope to do much—for there is mach to be some. "To root out, to pull down, to destroy, to throw down, to build and to plant" is the minimater's duty in the words of the prophet; to root out apathy, to pull down the tower of unbenel, to destroy the stronghold of irreverence, to throw down the edifice of selfishness, to build up true worship and plant faith in our midst—for this I ask your assistance.